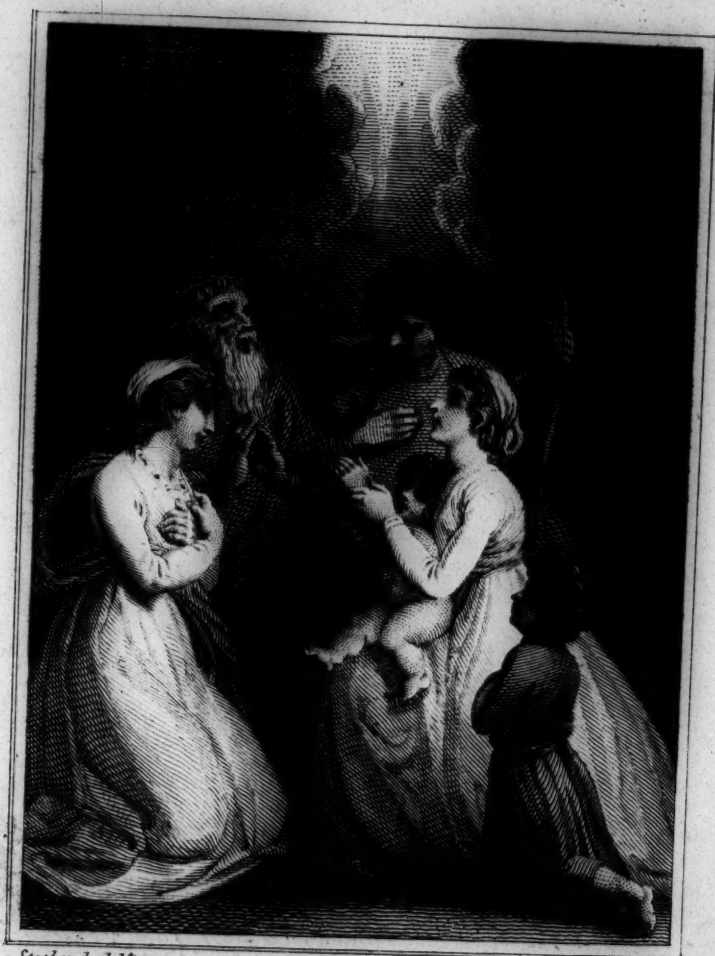


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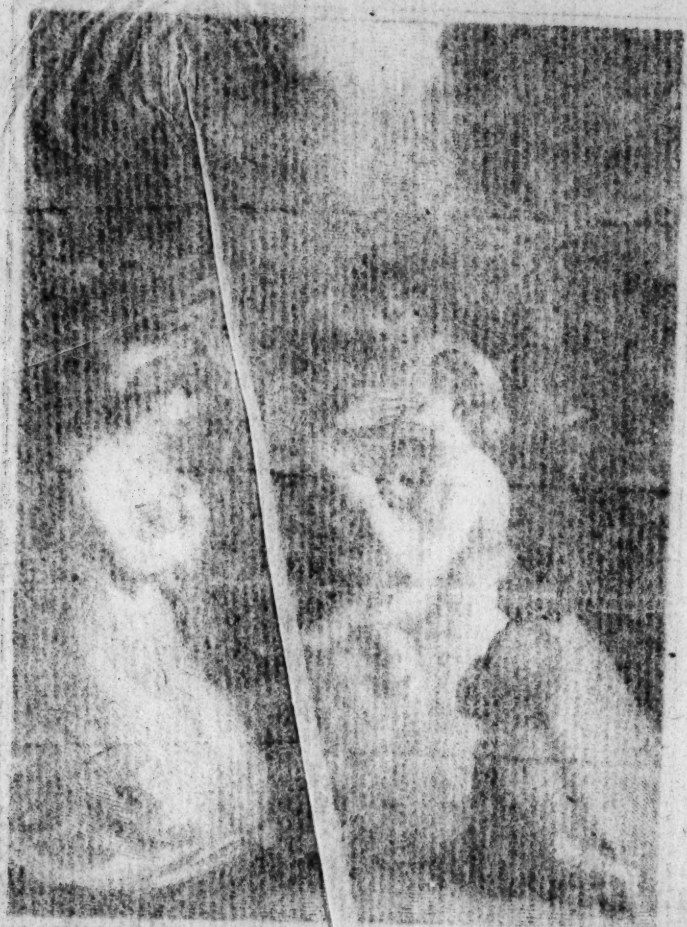


Stothard del.

Angus Sc.

Published Aug.^r 25.th 1796. by G. Sael N^o 192. Strand.

Amantissimo



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THE
ECONOMY
OF
HUMAN LIFE.

TRANSLATED FROM
AN INDIAN MANUSCRIPT,
WRITTEN BY AN ANCIENT BRAMIN.

TO WHICH IS PREFIXED
AN ACCOUNT OF THE MANNER IN WHICH THE SAID
MANUSCRIPT WAS DISCOVERED;

IN A
LETTER
FROM AN ENGLISH GENTLEMAN NOW RESIDING
IN CHINA,
TO THE EARL OF E****.

London:
PRINTED FOR G. SAEL, NO. 192, STRAND.
1796.



Advertisement.

THE spirit of virtue and morality, which breathes in this ancient piece of Eastern instruction, its force and conciseness, and the hopes that it may do good, have prevailed with the person to whom it was sent, to communicate to the public what was translated only for his particular amusement. There are some reasons which at present make it proper to conceal not only his own name, but the name of his correspondent, who has now resided in China several years, and been engaged in a

business very different from that of collecting literary curiosities. These reasons will not subsist long, and as he seems to intimate a design, on his return to England, of publishing an entire translation of Cao-tsou's whole journey, the public will then, in all probability, have an opportunity of being satisfied concerning any particulars which they may be curious to know.

4 DE60



TO THE
EARL OF E****.

Peking, May 12, 1749.

My LORD,

IN the last letter which I had the honour of writing to your Lordship, dated Dec. 23, 1748, I think I concluded all I had to say in regard to the topography and natural history of this great empire. I purposed in this, and some succeeding ones, to have set down such observations as I have been able to make on the laws, government, religion, and manners, of the people. But a remarkable occurrence has happened lately, which engrosses the conversation of the literati here; and may hereafter, perhaps, afford matter of speculation to the learned in Europe. As it is of a nature which I know will furnish some entertainment to your Lordship, I will endeavour to give you as distinct and particular an account of it, as I have been able to obtain.

Adjoining to China, on the west, is the large country of Thibet, called by some Barantola: in a province of this country, named Lasa, resides the grand Lama, or high priest of these idolaters, who is revered, and even adored as a god, by most of the neighbouring nations. The high opinion which is entertained of his sacred character, induces prodigious numbers of religious people to resort to Lasa, to pay their homage to him, and to give him presents, in order to receive his blessing. His residence is in a most magnificent pagod, or temple, built on the top of the mountain Poutala. The foot of this mountain, and even the whole district of Lasa, is inhabited by an incredible number of Lamas, of different ranks and orders, several of whom have very grand pagods erected to their honour, in which they receive a kind of inferior worship. The whole country, like Italy, abounds with priests, and they entirely subsist on the great number of rich presents, which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies. When the grand Lama receives the adorations of the people, he is raised on a magnificent altar, and sits cross-legg'd upon a splendid cushion: his worshippers prostrate themselves before him in the humblest and most

abject manner ; but he returns not the least sign of respect, or ever speaks, even to the greatest princes ; he only lays his hand upon their heads, and they are fully persuaded that they receive from thence a full forgiveness of all their sins. They are likewise so extravagant as to imagine, that he knows all things, even the secrets of the heart : and his particular disciples, being a select number of about two hundred of the most eminent Lamas, have the address to make the people believe he is immortal ; and that whenever he appears to die, he only changes his abode, and animates a new body.

The learned in China have long been of opinion, that in the archives of this grand temple, some very ancient books have for many years been concealed : and the present emperor, who is very curious in searching after the writings of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to try whether any discovery of this sort could be made. To this end, his first care was to find out a person eminently skilful in the ancient languages and characters. He at length pitched upon one of the *Hanlins*, or doctors of the first order, whose name was *Cao-tsou*, a man about fifty years of age, of a grave and noble as-

pest, of great eloquence, and who, by an accidental friendship with a certain learned Lama, who had resided many years at Peking, was become entirely master of the language, which the Lamas of Thibet use among themselves.

With these qualifications he set forward on his journey: and to give his commission the greater weight, the emperor honoured him with the title of *Colao*, or prime minister; to which he added a most magnificent equipage and attendance, with presents for the grand Lama, and the other principal Lamas, of an immense value; also, a letter, written with his own hand, in the following terms:

4 DE60

TO THE GREAT
REPRESENTATIVE OF GOD.

Most high, most holy,
and worthy to be adored !

“ WE, the emperor of China, sovereign of all
“ the sovereigns of the earth, in the person of this
“ our most respected prime minister *Cao-tsou*, with
“ all reverence and humility prostrate ourself be-
“ neath thy sacred feet, and implore for ourself, our
“ friends, and our empire, thy most powerful and
“ gracious benediction.

“ Having a strong desire to search into the records
“ of antiquity, to learn and retrieve the wisdom of the
“ ages that are past; and being well informed that in
“ the sacred repositories of thy most ancient and ve-
“ nerable hierarchy, there are some valuable books,
“ which, from their great antiquity, are become to
“ the generality even of the learned, almost wholly
“ unintelligible; in order, as far as in us lies, to pre-
“ vent their being totally lost, we have thought pro-
“ per to authorise and employ our most learned and
“ respected minister *Cao-tsou*, in this our present em-
“ bassy to thy sublime holiness; the business of

“ which is, to desire that he may be permitted to
“ read and examine the said writings ; we expect-
“ ing, from his great and uncommon skill in the an-
“ cient languages, that he will be able to interpret
“ whatever may be found, though of the highest
“ and most obscure antiquity. And we have com-
“ manded him to throw himself at thy feet, with
“ such testimonies of our respect as we trust will pro-
“ cure him the admittance we desire.”

I will not detain your lordship with any particulars of his journey, though he hath published a large account of it, abounding with many surprising relations, and which, at my return to England, I may probably translate and publish entire : let it suffice at present, that when he arrived in these sacred territories, the magnificence of his appearance, and the richness of his presents, failed not to gain him a ready admission. He had apartments appointed him in the sacred college, and was assisted in his enquiries by one of the most learned Lamas. He continued there near six months, during which time he had the satisfaction of finding many valuable pieces of antiquity, from some of which he hath made very curious extracts, and hath formed such probable con-

jectures concerning their authors, and the times wherein they were written, as proves him to be a man of great judgment and penetration, as well as most extensive reading.

But the most ancient piece he hath discovered, and which none of the Lamas for many ages had been able to interpret or understand, is a small system of morality, written in the language and character of the ancient Gymnosophists or Bramins; but by what particular person, or in what time, he does not pretend to determine. This piece, however, he wholly translated; though, as he himself confesses, with an utter incapacity of reaching, in the Chinese language, the strength and sublimity of the original. The judgments and opinions of the Bonzees, and the learned doctors, are very much divided concerning it. Those who admire it the most highly, are very fond of attributing it to Confucius, their own great philosopher; and get over the difficulty of its being written in the language and character of the ancient Bramins, by supposing this to be only a translation, and that the original work of Confucius is lost. Some will have it to be the institutes of *Lao Kiun*, another Chinese philosopher, contemporary with Confucius, and founder of the sect

Tao-ssee; but these labour under the same difficulty in regard to the language with those who attribute it to Confucius. There are others who, from some particular marks and sentiments which they find in it, suppose it to have been written by the Bramin *Dandamis*, whose famous letter to Alexander the Great is recorded by the European writers. With these *Caotfou* himself seems most inclined to agree; at least so far as to think that it is really the work of some ancient Bramin; being fully persuaded, from the spirit with which it is written, that it is no translation. One thing, however, occasions some doubt amongst them, and that is the plan of it; which is entirely new to the eastern people, and so unlike any thing they have ever seen, that if it was not for some turns of expression peculiar to the East, and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of an European.

But whoever was the writer of it, the great noisewhich it makes in this city, and all over the empire; the eagerness with which it is read by all kinds of people, and the high encomiums which are given to it by some, at length determined me to attempt a translation of it into English; especially

as I was persuaded it would be an agreeable present to your lordship. And I was the more easily induced to make this trial, as, very happily for me, you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologise for, at least to give some account of; and that is, the style and manner in which I have translated it. I can assure your lordship, that when I first sat down to the work, I had not the least intention of doing it in this way; but the sublime manner of thinking, which appeared in the Introduction, the great energy of expression, and the shortness of the sentences, naturally led me into this kind of style; and I hope the having so elegant a pattern to form myself upon, as our version of the book of Job, the Psalms, the works of Solomon, and the Prophets, hath been of some advantage to my translation.

Such as it is, if it affords your lordship any entertainment, I shall think myself extremely happy; and in my next will resume my account of this people and their empire.

I am, &c.

4 DE60

THE
ECONOMY
OF
HUMAN LIFE.



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INTRODUCTION.

BOW down your heads unto the dust,
O ye inhabitants of the earth ! be silent,
and receive, with reverence, instruction
from on high.

Wheresoever the sun doth shine,
wheresoever the wind doth blow,
wheresoever there is an ear to hear,
and a mind to conceive, there let the
precepts of life be made known; let
the maxims of truth be honour'd and
obey'd.

All things proceed from God; his
power is unbounded, his wisdom is

from eternity, and his goodness endureth for ever.

He sitteth on his throne in the center; and the breath of his mouth giveth life to the world.

He toucheth the stars with his finger, and they run their course rejoicing.

On the wings of the wind he walketh abroad, and performeth his will through all the regions of unlimited space.

Order, and grace, and beauty, spring from his hand.

The voice of wisdom speaketh in all his works, but the human understanding comprehendeth it not.

The shadow of knowledge passeth over the mind of man as a dream; he seeth as in the dark; he reasoneth, and is deceived.

But the wisdom of God is as the light of heaven; he reasoneth not; his mind is the fountain of truth.

Justice and mercy wait before his throne; benevolence and love enlighten his countenance for ever.

Who is like unto the Lord in glory? Who in power shall contend with the Almighty? Hath he any equal in wisdom? Can any in goodness be compared unto him?

He, it is, O man, who hath created thee; thy station on earth is fixed by

his appointment: the powers of thy mind are the gifts of his goodness, the wonders of thy frame are the work of his hand.

Hear then his voice, for it is gracious; and he that obeyeth shall establish his soul in peace.

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PART I.

D U T I E S

THAT RELATE TO

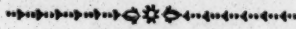
M A N,

CONSIDERED

AS AN INDIVIDUAL.



ECONOMY OF HUMAN LIFE.



SECTION I.

CONSIDERATION.

COMMUNE with thyself, O man, and consider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak or to act before thou hast weigh'd thy words, and examin'd the tendency of every step thou shalt take: so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek.

The thoughtless man bridleth not his tongue ;
he speaketh at random, and is entangled in the
foolishness of his own words.

As one that runneth in haste, and leapeth
over a fence, may fall into a pit which he
doth not see; so is the man that plungeth sud-
denly into any action, before he hath consider'd
the consequences thereof.

Hearken therefore unto the voice of Confi-
deration; her words are the words of Wif-
dom, and her paths shall lead thee to safety and
truth.



SECTION II.

MODESTY.

WHO art thou, O man, that presumest on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wise, is to know that thou art ignorant: and if thou wouldst not be esteem'd foolish in the judgment of others, cast off the folly of being wise in thine own conceit.

As a plain garment best adorneth a beautiful woman, so a decent behaviour is the greatest ornament of wisdom.

The speech of a modest man giveth lustre to truth, and the diffidence of his words absolveth his error.

He relyeth not on his own wisdom; he weigheth the counsels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praise, and believeth it not; he is the last in discovering his own perfections.

Yet, as a veil addeth to beauty; so are his virtues set off by the shade, which his modesty casteth upon them.

But, behold the vain man, and observe the arrogant; he clotheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

He tosseth up his head and overlooketh the poor; he treateth his inferiors with insolence, and his superiors in return look down on his pride and folly with laughter.

He despiseth the judgment of others, he relyeth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination; his delight is to hear and to speak of himself all the day long.

He swalloweth with greediness his own praise, and the flatterer in return eateth him up.



*SECTION III.***APPLICATION.**

SINCE the days that are past are gone for ever, and those that are to come, may not come to thee; it behoveth thee, O man, to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine, the next is in the womb of futurity, and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly; defer not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain; but the labour of virtue bringeth forth pleasure.

The hand of diligence defeateth want ; prosperity and success are the industrious man's attendants. ,

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honour, that is spoken of in the city with praise, and that standeth before the king in his council? Even he that hath shut out Idleness from his house ; and hath said unto Sloth, thou art mine enemy.

He riseth up early, and lyeth down late ; he exerciseth his mind with contemplation, and his body with action, and preserveth the health of both.

The slothful man is a burthen to himself, his hours hang heavy on his head : he loitereth about, and knoweth not what he would do.

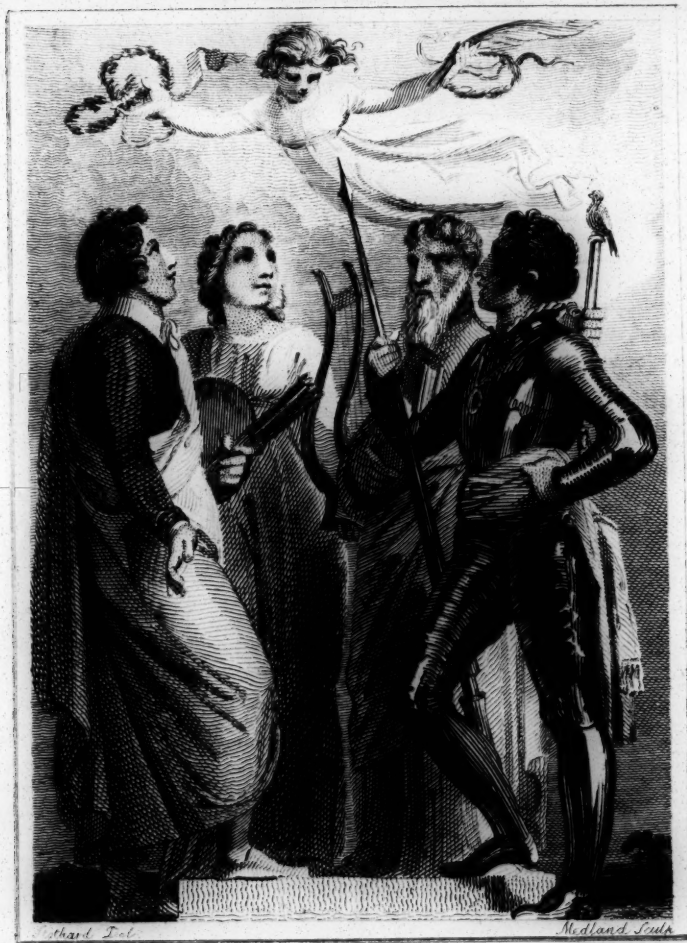
His days pass away like the shadow of a cloud, and he leaveth behind him no mark for remembrance.

His body is diseased for want of exercise; he wisheth for action, but hath not power to move; his mind is in darkness, his thoughts are confus'd; he longeth for knowledge, but hath no application. He would eat of the almond, but hateth the trouble of breaking its shell.

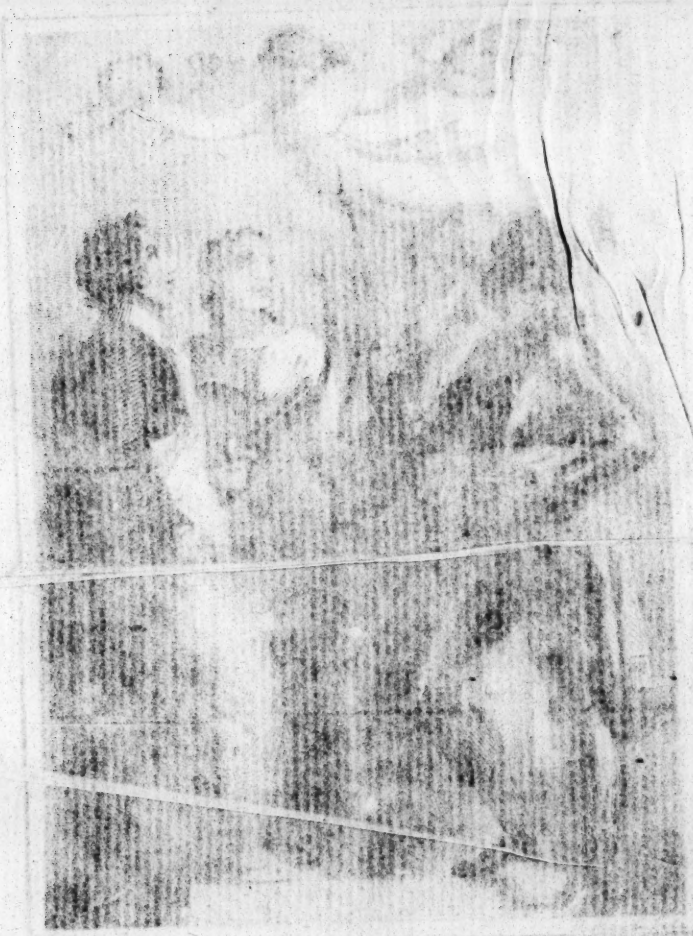
His house is in disorder, his servants are wasteful and riotous, and he runneth on towards ruin: he seeth it with his eyes, he hear-eth it with his ears, he shaketh his head, and wisheth, but hath no resolution: till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave.







*By a Virtuous Emulation the Spirit
of a Man is exalted within him. —*



*By a virtuous Emulation, the Spirit
of a Hero is exalted within him.*

SECTION IV.

EMULATION.

IF thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praiseworthy.

The oak that now spreadeth its branches towards the heavens, was once but an acorn in the bowels of the earth.

Endeavour to be first in thy calling, whatever it be; neither let any one go before thee in well-doing: nevertheless, do not envy the merits of another, but improve thine own talents.

Scorn also to depress thy competitor by dishonest or unworthy methods; strive to

raise thyself above him only by excelling him :
so shall thy contest for superiority be crowned
with honour, if not with success.

By a virtuous emulation the spirit of a man
is exalted within him ; he panteth after fame,
and rejoiceth as a racer to run his course.

He riseth like the palm-tree in spite of op-
pression ; and, as an eagle in the firmament of
heaven, he soareth aloft, and fixeth his eye
upon the glories of the Sun.

The examples of eminent men are in his
visions by night ; and his delight is to follow
them all the day long.

He formeth great designs, he rejoiceth in
the execution thereof, and his name goeth
forth to the ends of the world. But the
heart of the envious man is gall and bitterness ;
his tongue spitteth venom ; the success of his
neighbour breaketh his rest.

He fitteth in his cell repining; and the good that happeneth to another is to him an evil.

Hatred and malice feed upon his heart, and there is no rest in him.

He feeleth in his own breast no love of goodnes, and therefore believeth his neighbour is like unto himself.

He endeavours to depreciate those that excel him, and putteth an evil interpretation on all their doings.

He lyeth on the watch, and meditates mischief: but the detestation of man pursueth him; he is crushed as a spider in his own web.



*SECTION V.***PRUDENCE.**

HEAR the words of Prudence, give heed unto her counsels, and store them in thine heart; her maxims are universal, and all the virtues lean upon her; she is the guide and the mistress of human life.

Put a bridle on thy tongue, set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

Let him that scoffeth at the lame, take care that he halt not himself: whosoever speaketh of another's failings with pleasure, shall hear of his own with bitterness of heart.

Of much speaking cometh repentance, but in silence is safety.



Drawn by J. Stothard. R.A.

Eng^d by J. Parker.

*Hear the words of Prudence give heed
unto her Counsels.*

Published Aug²³th 1796 by G. Sael N^o 192. Strand.



A talkative man is a nuisance to society, the ear is sick of his babbling, the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee: neither deride another, for it is dangerous.

A bitter jest is the poison of friendship, and he that cannot refrain his tongue shall have trouble.

Furnish thyself with the proper accommodations belonging to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort to thy old age.

Let thine own business engage thy attention; leave the care of the state to the governors thereof.

Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.



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Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality : he that too much indulgeth in the superfluities of life, shall live to lament the want of its necessaries.

Trust no man before thou hast try'd him : yet mistrust not without reason ; it is uncharitable.

But when thou hast proved a man to be honest, lock him up in thine heart as a treasure ; regard him as a jewel of inestimable price.

Receive not the favours of a mercenary man ; reject the proffer'd kindnesses of him that is wicked ; they will be a snare unto thee ; the obligation shall be grievous to thy soul.

Use not to-day what to-morrow may want ; neither leave that to hazard which foresight may provide for, or care prevent.

From the experience of others do thou learn wisdom; and from their failings correct thine own faults.

Yet expect not, even from Prudence, infallible success: for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wise man always successful; yet never had a fool a thorough enjoyment, never was a wise man wholly unhappy.



SECTION VI.

FORTITUDE.

PERILS, and misfortunes, and wants, and pain, and injury, are more or less the certain lot of every man that cometh into the world.

It behoveth thee, therefore, O child of calamity! early to fortify thy mind with courage and patience, that thou mayest support, with resolution, thy allotted portion of human evil.

As the camel beareth labour, and heat, and hunger, and thirst, through deserts of sand, and fainteth not ; so the fortitude of a man shall sustain him through perils, and distress.

A noble spirit disdaineth the malice of fortune : his greatness of soul is not to be cast down.

He hath not suffer'd his happiness to depend
on her smiles, and therefore with her frowns
he shall not be dismayed.

As a rock on the sea-shore he standeth firm,
and the dashing of the waves disturbeth him not.

He raiseth his head like a tower on a hill,
and the arrows of fortune drop at his feet.

In the instant of danger, the courage of his
heart sustaineth him; and the steadiness of
his mind beareth him out.

He meeteth the evils of life as a man that
goeth forth unto battle, and returneth with vic-
tory in his hand.

Under the pressure of misfortunes, his calm-
ness alleviates their weight, and his constancy
shall surmount them.

But the dastardly spirit of a timorous man
betrayeth him to shame.

By shrinking under poverty he stoopeth down to meanness; and by tamely bearing insults he inviteth injuries.

As a reed is shaken with the breath of the air, so the shadow of evil maketh him tremble.

In the hour of danger he is embarrass'd and confounded; in the day of misfortune he sinketh, and despair overwhelmeth his soul.



SECTION VII.

CONTENTMENT.

FORGET not, O man, that thy station on earth is appointed by the wisdom of the Eternal; who knoweth thy heart, who seeth the vanity of all thy wishes, and who often in mercy denieth thy requests.

Yet for all reasonable desires, for all honest endeavours, his benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from whence they spring, even thine own folly, thine own pride, thine own distemper'd fancy.

Murmur not therefore at the dispensations of God, but correct thine own heart: neither say within thyself, If I had wealth, or power,

or leifure, I fhould be happy; for know, they all of them bring to their feveral poffeffors, their peculiar inconveniences.

The poor man feeth not the vexations and anxieties of the rich, he feeleth not the difficulties and perplexities of power, neither knoweth he the wearifomenefs of leizure; and therefore it is that he repineth at his own lot.

But envy not the appearance of happinefs in any man; for thou knoweft not his fecret griefs.

To be fatisfied with a little is the greateft wifdom; and he that increafeth his riches increafeth his cares: but a contented mind is a hidden treafure, and trouble findeth it not.

Yet if thou fuffereft not the allurements of fortune to rob thee of juftice, or temperance, or charity, or modefty, even riches themfelves fhall not make thee unhappy.

But hence shalt thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Virtue is the race which God hath set him to run, and happiness the goal; which none can arrive at till he hath finished his course, and receiveth his crown in the mansions of eternity.



SECTION VIII.

TEMPERANCE.

THE nearest approach thou canst make to happiness on this side the grave, is to enjoy from heaven understanding and health.

These blessings if thou possessest, and wouldest preserve to old age, avoid the allurements of *Voluptuousness*, and fly from her temptations.

When she spreadeth her delicacies on thy board, when her wine sparkleth in thy cup, when she smileth upon thee, and persuadeth thee to be joyful and happy, then is the hour of danger; and let Reason stand firmly on her guard.

For if thou hearkenest unto the words of her adversary, thou art deceiv'd and betray'd.

The joy which she promiseth changeth to madness, and her enjoyments lead on to diseases and death.

Look round her board, cast thine eyes upon her guests, and observe those who have been allur'd by her smiles, who have listen'd to her temptations.

Are they not meager? are they not sickly?
are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection; she hath debauch'd and pall'd their appetites, that they have now no relish for the nicest dainties: her votaries are become her victims; the just and natural consequence which God hath ordain'd, in the constitution of things, for the punishment of those who abuse his gifts.

But who is she that with graceful steps, and with a lively air, trips over yonder plain?

The rose blusheth on her cheeks, the sweetness of the morning breatheth from her lips; joy, temper'd with innocence and modesty, sparkleth in her eyes, and from the cheerfulness of her heart she singeth as she walks.

Her name is Health, she is the daughter of Exercise, who begot her on Temperance; their sons inhabit the mountains that stretch over the northern regions of *San Ton Hoë*.

They are brave, active, and lively; and partake of all the beauties and virtues of their sister.

Vigour stringeth their nerves, strength dwelleth in their bones, and labour is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions is their delight, to conquer evil habits their glory.

Their pleasures are moderate, and therefore they endure: their repose is short, but sound and undisturbed.

Their blood is pure, their minds are serene, and the physician knoweth not the way to their habitations.

But safety dwelleth not with the sons of men; neither is security found within their gates.

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their beauty and activity, have raised desire in the bosom of *lascivious Love*.

She standeth in her bower, she courteth their regard, she spreadeth her temptations.

Her limbs are soft and delicate, her attire is loose and inviting; Wantonneſs ſpeaketh in

her eyes, and on her bosom fits Temptation :
she beckoneth them with her finger, she wooeth
them with her looks, and by the smoothness of
her tongue she endeavoureth to deceive.

Ah! fly from her allurements; stop thine ears
to her enchanting words: if thou meetest the
languishing of her eyes, if thou hearest the
softness of her voice, if she casteth her arms
about thee, she bindeth thee in chains for ever.

Shame followeth, and disease, and want, and
care, and repentance.

Enfeebled by dalliance, with luxury pam-
per'd, and soften'd by sloth, strength shall for-
sake thy limbs, and health thy constitution: thy
days shall be few, and those inglorious; thy
griefs shall be many, yet meet with no com-
passion.

PART II.

THE

PASSIONS.



SECTION I.

HOPE AND FEAR.

THE promises of Hope are sweeter than roses in the bud, and far more flattering to expectation: but the threatenings of Fear are a terror to the heart.

Nevertheless, let not Hope allure, nor Fear deter thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The terrors even of death are no terrors to the good: restrain thy hand from evil, and thy soul shall have nothing to fear.

In all thy undertakings let a reasonable assurance animate thy endeavours; if thou despairest of success thou shalt not succeed.

Terrify not thy soul with vain fears, neither let thy heart sink within thee from the phantoms of imagination.

From Fear proceedeth misfortune: but he that hopeth helpeth himself.

As the ostrich, when pursued, hideth his head and forgetteth his body, so the fears of a coward expose him to danger.

If thou believest a thing impossible, thy dependency shall make it so; but he that persevereth shall overcome all difficulties.

A vain hope flattereth the heart of a fool, but he that is wise pursueth it not.

In all thy desires let reason go along with thee, and fix not thy hopes beyond the bounds of probability: so shall success attend thy undertakings, and thy heart shall not be vexed with disappointments.

SECTION II.

JOY AND GRIEF.

LET not thy mirth be so extravagant as to intoxicate thy mind; nor thy sorrow so heavy as to depress thy heart: this world affordeth no good so transporting, nor inflicteth any evil so severe, as should raise thee far above, or sink thee much beneath, the balance of moderation.

Lo! yonder standeth the house of *Joy*; it is painted on the outside, and looketh gay; thou may'st know it from the continual noise of mirth and exultation that issueth from it.

The mistress standeth at the door, and calleth aloud to all that pass by: she singeth, and shouteth, and laugheth without ceasing.

She inviteth them to go in and taste the pleasures of life; which she telleth them are no where to be found but beneath her roof.

But enter not thou into her gate : neither
associate thyself with those who frequent her
house.

They call themselves the sons of *Joy*, they
laugh and seem delighted; but madness and
folly are in all their doings.

They are linked with mischief hand in hand,
and their steps lead down to evil: dangers be-
set them round about, and the pit of destruc-
tion yawneth beneath their feet.

Look now on the other side; and behold in
that vale, overshadow'd with trees, and hid
from the sight of men, the habitation of *Sorrow*.

Her bosom heaveth with sighs, her mouth
is filled with lamentation, she delighteth to
dwell on the subject of human misery.

She looketh on the common accidents of
life, and weepeth: the weakness and wicked-
ness of man are the theme of her lips.

All nature to her teemeth with evil; every object she seeth is ting'd with the gloom of her own mind; and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell; her breath is contagious; she will blast the fruits, and wither the flowers, that adorn and sweeten the garden of life.

In avoiding the house of *Joy*, let not thy feet betray thee to the borders of this dismal mansion; but pursue with care the middle path, which shall lead thee, by gentle ascent, to the bower of *Contentment*.

With her dwelleth peace; with her dwell safety and tranquillity. She is cheerful, but not gay: she is serious, but not grave: she vieweth the joys and the sorrows of life with steadiness and serenity.

From hence, as from an eminence, shalt thou behold the folly and the misery of those, who,

led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth; or, infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life.

Thou shalt view them both with pity, and the error of their ways shall keep thy feet from straying.



SECTION III.

ANGER.

AS the whirlwind in its fury teareth up trees, and deformeth the face of nature ; or as an earthquake in its convulsions overturneth whole cities ; so the rage of an angry man throweth mischief around him ; danger and destruction wait on his hand.

But consider, and forget not, thine own weakness ; so shalt thou pardon the failings of others.

Indulge not thyself in the passion of Anger ; it is whetting a sword to wound thine own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom : and if thou wipest them from thy remembrance,

thy heart shall feel rest, thy mind shall not reproach thee.

Seest thou not that the angry man loseth his understanding? Whilst thou art yet in thy senses, let the madness of another be a lesson to thyself.

Do nothing in thy passion: Why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it: avoid, therefore, all occasions of falling into wrath, or guard thyself against them whenever they occur.

A fool is provoked with insolent speeches, but a wise man laugheth them to scorn.

Harbour not revenge in thy breast, it will torment thy heart, and discolour its best inclinations.

Be always more ready to forgive than to return an injury: he that watches for an oppor-

tunity of revenge, lieth in wait against himself, and draweth down mischief on his own head.

A mild answer to an angry man, like water cast upon the fire, abateth his heat, and from an enemy he shall become thy friend.

Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth.

In folly or weakness it always beginneth; but remember, and be well assured, it seldom concludeth without repentance.

On the heels of Folly treadeth Shame: at the back of Anger standeth Remorse.

SECTION IV.

PITY.

AS blossoms and flowers are strewed upon the earth by the hand of Spring; as the kindness of Summer produceth in perfection the bounties of harvest; so the smiles of Pity shed blessings on the children of Misfortune.

He who pitieth another, recommendeth himself; but he who is without compassion, deserveth it not.

The butcher relenteth not at the bleating of the lamb; neither is the heart of the cruel moved with distress.

But the tears of the compassionate are sweeter than the dew-drops falling from roses on the bosom of the earth.

Shut not thine ear, therefore, against the cries of the poor; neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widow's heart is sunk, and she imploreth thy assistance with tears of sorrow, O pity her affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer of the street shivering with cold, and destitute of habitation, let bounty open thine heart, let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lift up a feeble eye to thee for pity, O how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes?

SECTION V.

DESIRE AND LOVE.

BEWARE, young man, beware the allurements of *Wantonnefs*, and let not the harlot tempt thee to riot in her delights.

The madnefs of defire fhall defeat its own purfuits; from the blindnefs of its rage thou fhalt rufh upon deftruction.

Therefore give not up thy heart to her fweet enticements; neither fuffer thy foul to be enflaved by her enchanting delufions.

The fountain of health, which muft fupply the ftream of pleafure, fhall quickly be dried up, and every fpring of joy fhall be exhausted.

In the prime of thy life old age fhall overtake thee; thy fun fhall decline in the morning of thy days.

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is bright as the stars of heaven, and the influence of her power is not to be resisted.

The whiteness of her bosom transcendeth the lily; her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the turtle; simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of *Love*; the purity of its flame shall ennoble thine heart, and soften it to receive the fairest impressions.

PART III.

W O M A N.



WOMAN.

GIVE ear, fair daughter of Love, to the instructions of Prudence, and let the precepts of Truth sink deep in thine heart; so shall the charms of thy mind add lustre to the elegance of thy form; and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is wither'd.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear the meaning of their looks; ah! hear with caution their seducing words, guard well thy heart, nor listen to their soft persuasions.

Remember thou art made man's reasonable companion, not the slave of his passion; the end of thy being is not merely to gratify his loose desire, but to assist him in

the toils of life, to soothe him with thy tenderness, and recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness; with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment, her foot delighteth not in gadding abroad.

She is clothed with neatness, she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music, the sweetness of honey floweth from her lips.

Decency is in all her words, in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward.

Before her steps walketh Prudence, and Virtue attendeth at her right-hand.

Her eye speaketh softness and love; but discretion, with a sceptre, sitteth on her brow.

The tongue of the licentious is dumb in her presence, the awe of her virtue keepeth him silent.

When scandal is busy, and the fame of her neighbour is tossed from tongue to tongue, if charity and good-nature open not her mouth, the finger of silence resteth on her lip.

Her breast is the mansion of goodness, and therefore she suspecteth no evil in others.

Happy were the man that should make her his wife, happy the child that shall call her mother.

She presideth in the house, and there is peace: she commandeth with judgment, and is obeyed.

She ariseth in the morning, she considers her affairs, and appointeth to every one their proper business.

The care of her family is her whole delight, to that alone she applyeth her study; and elegance with frugality is seen in her mansions.

The prudence of her management is an honour to her husband; and he heareth her praise with a secret delight.

She informeth the minds of her children with wisdom; she fashioneth their manners in goodness, by her own example.

The word of her mouth is the law of their youth; the motion of her eye commandeth their obedience.

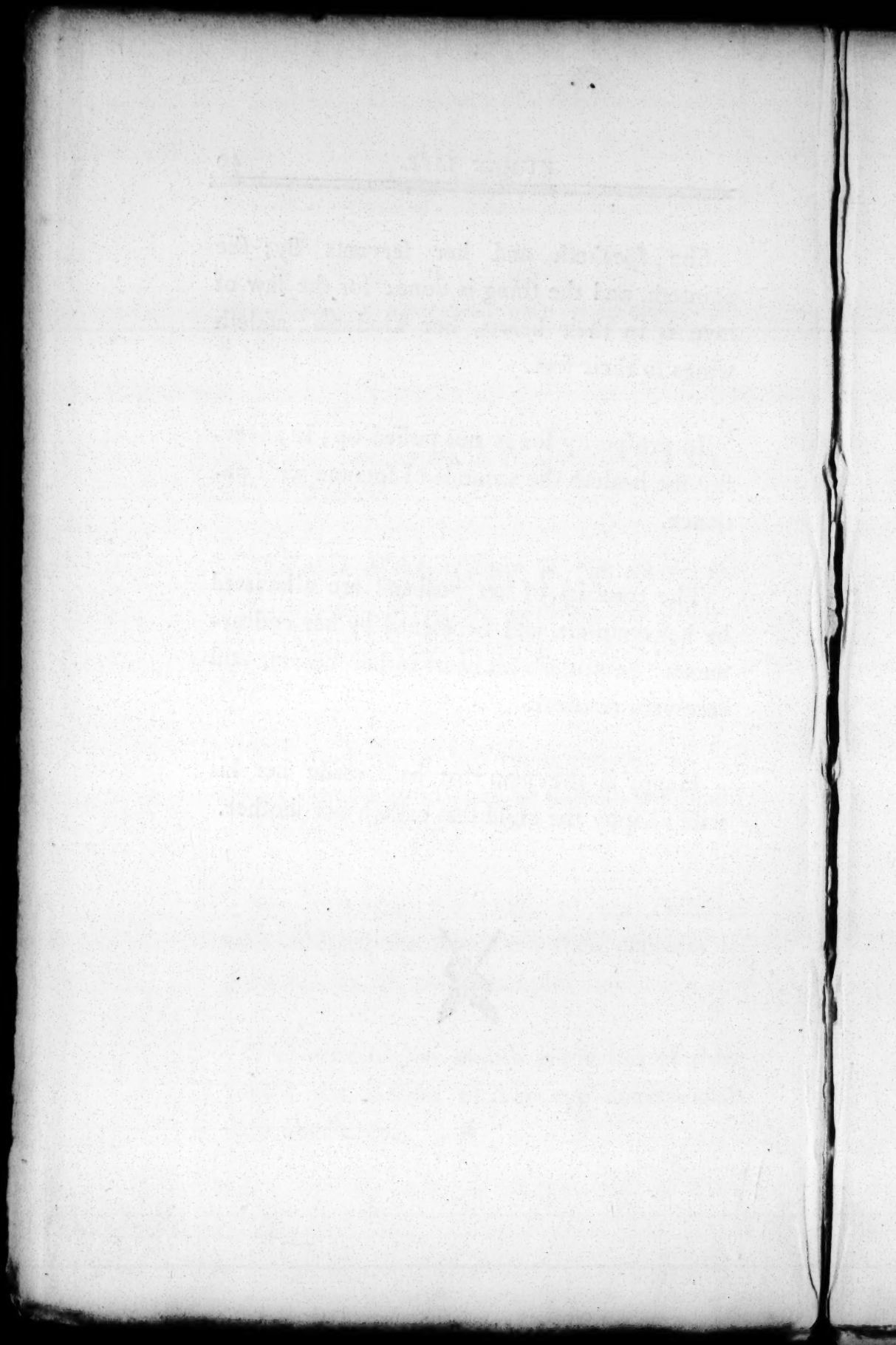
She speaketh and her servants fly; she pointeth, and the thing is done: for the law of love is in their hearts, her kindness addeth wings to their feet.

In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweetened by her endearments: he putteth his heart in her bosom, and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.





PART IV.

CONSANGUINITY;

O R,

NATURAL RELATIONS.



SECTION I.

HUSBAND.

TAKE unto thyself a wife, and obey the ordinance of God; take unto thyself a wife, and become a faithful member of society.

But examine with care, and fix not suddenly; on thy present choice depends the future happiness of thee and thy posterity.

If much of her time is destroy'd in dress and adornments; if she is enamour'd with her own beauty, and delighted with her own praise; if she laugheth much, and talketh loud; if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men; though her beauty were as the sun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and suffer

not thy soul to be ensnared by the allurements of thy imagination.

But when thou findest sensibility of heart, join'd with softness of manners; an accomplish'd mind, with a form agreeable to thy fancy; take her home to thy house, she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

O cherish her as a blessing sent thee from heaven; let the kindness of thy behaviour endear thee to her heart.

She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

Oppose not her inclination without cause; she is the partner of thy cares; make her also the companion of thy pleasures.

Reprove her faults with gentleness; exact not her obedience with rigour.

Trust thy secrets in her breast, her counsels
are sincere ; thou shalt not be deceived.

Be faithful to her bed, for she is the mother
of thy children.

When pain and sickness assault her, let thy
tenderness soothe her affliction : a look from
thee of pity and love shall alleviate her grief,
or mitigate her pain, and be of more avail than
ten physicians.

Consider the delicacy of her sex, the ten-
derness of her frame, and be not severe to
her weakness ; but remember thine own im-
perfections.



SECTION II.

FATHER.

CONSIDER, thou who art a parent, the importance of thy trust; the being thou hast produc'd, it is thy duty to support.

Upon thee also it dependeth, whether the child of thy bosom shall be a blessing or a curse to thyself; a useful or a worthless member to the community.

Prepare him early with instruction, and season his mind early with the maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountain; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father ;
but he that doeth right, is an honour to his
grey hairs.

The soil is thine own, let it not want culti-
vation ; the seed which thou sowest, that also
shalt thou reap.

Teach him obedience, and he shall bless
thee ; teach him modesty, and he shall not be
ashamed.

Teach him gratitude, and he shall receive
benefits ; teach him charity, and he shall gain
love.

Teach him temperance, and he shall have
health ; teach him prudence, and fortune shall
attend him.

Teach him justice, and he shall be honoured
by the world ; teach him sincerity, and his own
heart shall not reproach him.

Teach him diligence, and his wealth shall encrease; teach him benevolence, and his mind shall be exalted.

Teach him science, and his life shall be useful; teach him religion, and his death shall be happy.



SECTION III.

SON.

FROM the creatures of God let man learn wisdom; and apply to himself the instruction they give.

Go to the desert, my son, observe the young stork of the wilderness; let him speak to thy heart: he beareth on his wings his aged fire, he lodgeth him in safety, and supplyeth him with food.

The piety of a child is sweeter than the incense of Persia offer'd to the Sun; yea, more delicious than odours wafted from a field of Arabian spices by the western gales.

Be grateful then to thy father, for he gave thee life; and to thy mother, for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare; he hath toiled for thy ease: do honour, therefore, to his age, and let not his grey hairs be treated with irreverence.

Think on thy helpless infancy, and the forwardness of thy youth; and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

*SECTION IV.***BROTHERS.**

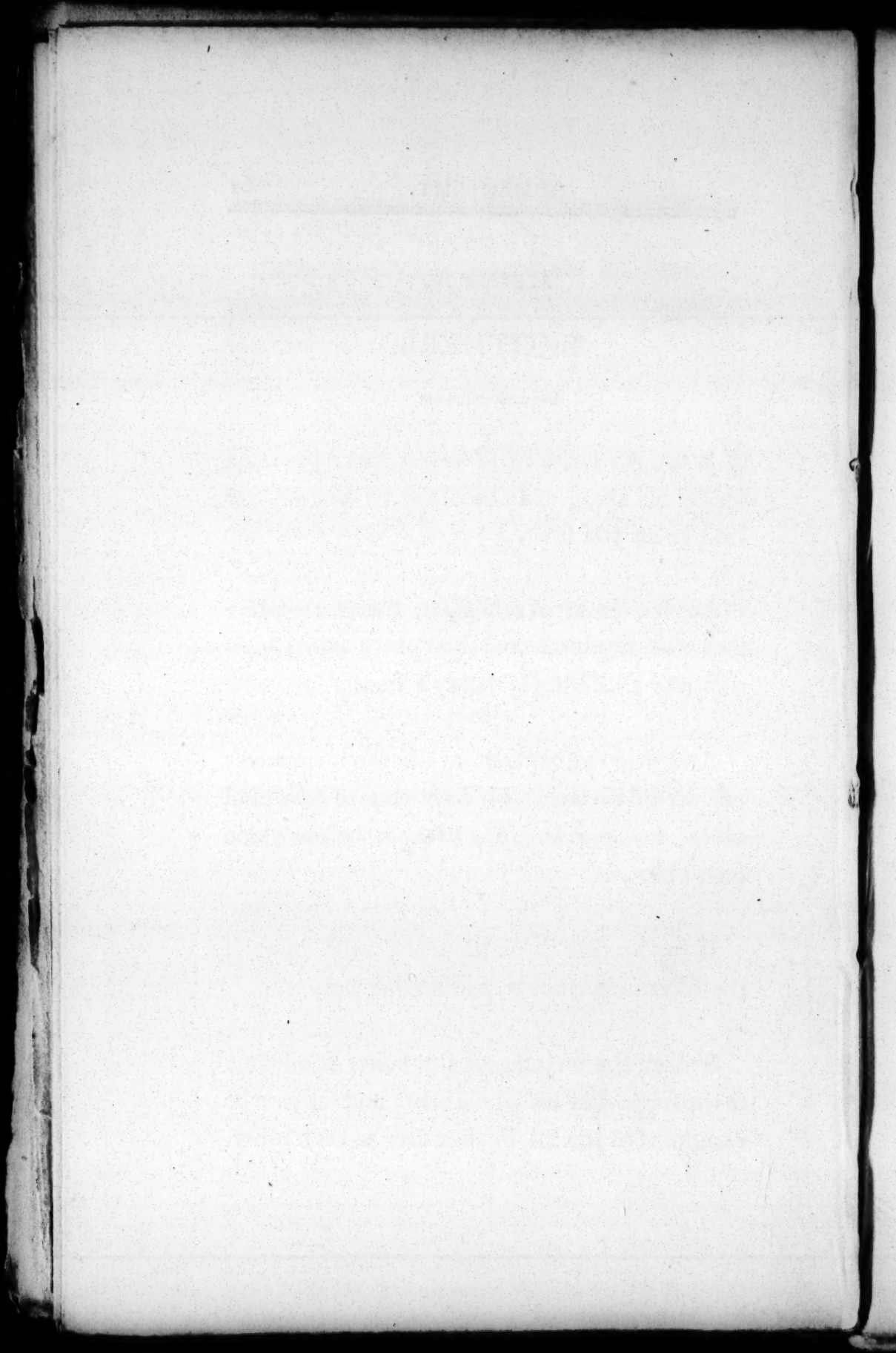
YE are the children of one father, provided for by his care ; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite thee with thy brothers, that peace and happiness may dwell in thy father's house.

And when ye separate in the world, remember the relation that bindeth you to love and unity ; and prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him ; if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race ; and his care be continued to you all, in your love to each other.



PART V.
PROVIDENCE;
OR THE
ACCIDENTAL DIFFERENCES
OF
M E N.



SECTION I.

WISE AND IGNORANT.

THE gifts of the understanding are the treasures of God : and he appointeth to every one his portion, in what measure seemeth good unto himself.

Hath he endow'd thee with wisdom? Hath he enlighten'd thy mind with the knowledge of truth? Communicate it to the ignorant, for their instruction ; communicate it to the wise, for thine own improvement.

True wisdom is less presuming than folly : the wise man doubteth often, and changeth his mind ; the fool is obstinate and doubteth not ; he knoweth all things, but his own ignorance.

The pride of emptiness is an abomination, and to talk much is the foolishness of folly :

nevertheless it is the part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their calamities.

Yet be not puffed up in thine own conceit, neither boast of superior understanding: the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfections, and is humbled; he laboureth in vain for his own approbation; but the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom: he bringeth them up, and sheweth them as pearls; and with the applause of his brethren delighteth he himself.

He boasteth of attainments in things of no worth; but where it is a shame to be ignorant, there he hath no understanding.

Even in the paths of wisdom he toileth after folly: and shame and disappointment are the reward of his labour.

But the wise man cultivates his mind with knowledge ; the improvement of arts is his delight, and their utility to the public crowneth him with honour.

Nevertheless, the attainment of virtue he accounteth as the highest learning ; and the science of happiness is the study of his life.



SECTION II.

RICH AND POOR.

THE man to whom God hath given riches, and blest with a mind to employ them aright, is peculiarly favoured, and highly distinguished.

He looketh on his wealth with pleasure, because it affordeth him the means to do good.

He protecteth the poor that are injur'd, he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion, he enquireth into their wants, he relieveth them with judgment, and without ostentation.

He assisteth and rewardeth merit; he encourageth ingenuity, and liberally promoteth every useful design.

He carrieth on great works, his country is enriched, and the labourer is employ'd; he formeth new schemes, and the arts receive improvement.

He considereth the superfluities of his table as belonging to the poor, and he defraudeth them not.

The benevolence of his mind is not check'd by his fortune; he rejoiceth, therefore, in riches, and his joy is blameless.

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof.

That grindeth the face of the poor, and considereth not the sweat of their brows.

He thriveth on oppression without feeling;
the ruin of his brother disturbeth him not.

The tears of the orphan he drinketh as
milk; the cries of the widow are music to his
ear.

His heart is harden'd with the love of
wealth; no grief or distress can make impression
upon it.

But the curse of iniquity pursueth him;
he liveth in continual fear; the anxiety of his
mind, and the rapacious desires of his own soul,
take vengeance upon him, for the calamities
he hath brought upon others.

O what are the miseries of poverty in
comparison with the gnawings of this man's
heart!

Let the poor man comfort himself, yea, re-
joice, for he hath many reasons.

He sitteth down to his morsel in peace, his table is not crowded with flatterers and devourers.

He is not embarrassed with a train of dependants; nor teized with the clamours of solicitation.

Debarr'd from the dainties of the rich, he escapeth also their diseases.

The bread that he eateth, is it not sweet to his taste? The water he drinketh, is it not pleasant to his thirst? Yea, far more delicious than the richest draughts of the luxurious.

His labour preserveth his health, and procureth him a repose, to which the downy bed of sloth is a stranger.

He limiteth his desires with humility, and the calm of contentment is sweeter to his soul than all the acquirements of wealth and grandeur.

Let not the rich, therefore, presume on his riches, nor the poor, in his poverty, yield to despondence; for the providence of God dispenseth happiness to them both, and the distribution thereof is more equally made than the fool can believe.



SECTION III.

MASTERS AND SERVANTS.

REPINE not, O man, at the state of servitude; it is the appointment of God, and hath many advantages; it removeth thee from the cares and sollicitudes of life.

The honour of a servant is his fidelity; his highest virtues are submission and obedience.

Be patient, therefore, under the reproofs of thy master; and when he rebuketh thee, answer not again: the silence of thy resignation shall not be forgotten.

Be studious of his interests, be diligent in his affairs, and faithful to the trust which he repositeth in thee.

Thy time, and thy labour, belong unto him ;
defraud him not thereof, for he payeth thee
for them.

And thou, who art a master, be just to thy
servant, if thou expectest from him fidelity ;
and reasonable in thy commands, if thou ex-
pectest a ready obedience.

The spirit of a man is in him ; severity and
rigour may create fear, but can never com-
mand his love.

Mix kindness with reproof, and reason with
authority ; so shall thy admonitions take place
in his heart ; and his duty shall become his
pleasure.

He shall serve thee faithfully from the
motive of gratitude ; he shall obey thee cheer-
fully from the principle of love ; and fail not
thou in return, to give his diligence and fide-
lity their proper reward.

SECTION IV.

MAGISTRATES AND SUBJECTS.

O Thou, the favourite of heaven, whom the fons of men, thy equals, have raised to sovereign power, and set as a ruler over themselves; consider the ends and importance of their trust, far more than the dignity and height of thy station.

Thou art clothed in purple, and seated on a throne; the crown of majesty investeth thy temples, the scepter of power is placed in thy hand: but not for thyself were these ensigns given, not meant for thine own, but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion rest on the hearts of his subjects.

The mind of a great prince is exalted with the grandeur of his situation; he revolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom, he consulteth amongst them with freedom, and heareth the opinions of them all.

He looketh among his people with discernment, he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just, his ministers are wise, and the favorite of his bosom deceiveth him not.

He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself; he kindleth in their breasts emulation; and the glory of his kingdom is exalted by their labours.

- The spirit of the merchant, who extendeth his commerce; the skill of the farmer, who enricheth his lands; the ingenuity of the artist; the improvements of the scholar; all these he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies, he buildeth strong ships, he openeth rivers for convenience, he formeth harbours for safety; his people abound in riches, and the strength of his kingdom encreaseth.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labour in security; and their happiness consists in their observance of the law.

He foundeth his judgments on the principles of mercy; but in the punishment of offenders he is strict and impartial.

His ears are open to the complaints of his subjects; he restraineth the hand of their op-

preffors, and delivereth them from their tyranny.

His people, therefore, look up to him as a father, with reverence and love; they consider him as the guardian of all they enjoy.

Their affection unto him begetteth in his breast a love of the public; the security of their happiness is the object of his care.

No murmurs against him arise in their hearts; the machinations of his enemies endanger not his state.

His subjects are faithful, and firm in his cause; they stand in his defence as a wall of brass; the army of a tyrant flieth before them as chaff before the wind.

Security and peace bless the dwellings of his people; and glory and strength encircle his throne for ever.

PART VI.

THE

SOCIAL DUTIES.



SECTION I.

BENEVOLENCE.

WHEN thou confidest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O son of humanity ! who hath honoured thee with reason, endowed thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy clothing, thy convenience of habitation, thy protection from the injuries, thy enjoyment of the comforts and the pleasures of life ; all these thou owest to the assistance of others, and could'st not enjoy but in the bands of society.

It is thy duty, therefore, to be a friend to mankind, as it is thy interest, that man should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquillity of his own breast, and rejoiceth in the happiness and prosperity of his neighbour.

He openeth not his ear unto slander; the faults and the failings of men give a pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof: in removing the oppression of another, he relieveth himself.

From the largeness of his mind, he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart, he endeavoureth to promote it.

SECTION II.

JUSTICE.

THE peace of society dependeth on Justice; the happiness of individuals, on the safe enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright.

Cast not an evil eye on the goods of thy neighbour; let whatever is his property be sacred from thy touch.

Let no temptation allure, nor any provocation excite thee, to lift up thy hand to the hazard of his life.

Defame him not in his character; bear no false witness against him.

Corrupt not his servant to cheat or forsake him ; and the wife of his bosom, O tempt not to sin !

'Twill be a grief to his heart, which thou can'st not relieve ; an injury to his life, which no reparation can atone.

In thy dealings with men be impartial and just, and do unto them as thou would'st they should do unto thee.

Be faithful to thy trust, and deceive not the man who relieth upon thee : be assur'd 'tis less evil in the sight of God to steal, than to betray.

Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain, hear the whisperings of Conscience, and be satisfy'd with Moderation ; nor from the ignorance of the buyer make advantage to thyself.

Pay the debts which thou owest; for he who gave thee credit rely'd upon thy honour; and to withhold from him his due, is both mean and unjust.

Finally, O son of society, examine thy heart, call remembrance to thy aid; and if in any of these things thou findest thou hast transgress'd, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power.



SECTION III.

CHARITY.

HAPPY is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be Charity and Love.

From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbour; he believeth not the tales of envy and malevolence, neither repeateth he their flanders.

He forgiveth the injuries of men; he wipeth them from his remembrance; revenge and malice have no place in his heart.



*Happy is the Man, who hath sown in
his breast the seed of benevolence, the
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For evil he returneth not evil; hateth not even his enemies, but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion; he endeavoureth to alleviate the weight of their misfortunes; and the pleasure of success rewardeth his labour.

He calmeth the fury, he healeth the quarrels of angry men; and preventeth the mischiefs of strife and animosity.

He promoteth, in his neighbourhood, peace and good will; and his name is repeated with praise and benedictions.





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SECTION IV.

GRATITUDE.

AS the branches of a tree return their sap to the root, from whence it arose; as a river poureth his streams to the sea, whence his spring was supply'd; so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with cheerfulness; he looketh on his benefactor with love and esteem.

And if to return it, be not in his power, he nourisheth the memory of it in his breast with kindness; he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth,

fruits, herbage, and flowers : the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, but burieth them in its bosom and produceth nothing.

Envy not thy benefactor, neither strive to conceal the benefit he hath conferr'd; for though to oblige is better than to be obliged; though the act of generosity commandeth admiration; yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

But receive not a favour from the hand of the proud; to the selfish and avaricious have no obligation: the vanity of Pride shall expose thee to shame; the greediness of Avarice shall never be satisfy'd.

SECTION V.

SINCERITY.

O Thou, who art enamour'd with the beauties of Truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not; the constancy of thy virtue shall crown thee with honour.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blusheth at falsehood, and is confounded; but, in speaking the truth, he hath a steady eye.

He supporteth, as a man, the dignity of his character; to the arts of hypocrisy he scorneth to stoop.

He is consistent with himself; he is never embarrass'd: he hath courage enough for truth; but to lye he is afraid.

He is far above the meanness of dissimulation; the words of his mouth are the thoughts of his heart.

Yet, with prudence and caution he openeth his lips; he studieth what is right, and speaketh with discretion.

He adviseth with friendship; he reproveth with freedom; and whatsoever he promiseth, shall surely be performed.

But the heart of the hypocrite is hid in his breast; he masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow, he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe; but he blundereth in the light, and is betray'd, and expos'd, with his dirt on his head.

He passeth his days in perpetual constraint; his tongue and his heart are for ever at variance.

He laboureth for the character of a righteous man; and huggeth himself in the thoughts of his cunning.

O fool, fool! the pains which thou takest to hide what thou art, are more than would make thee what thou would'st seem; and the children of wisdom shall mock at thy cunning; when, in the midst of security, thy disguise is stripped off, and the finger of derision shall point thee to scorn.

PART VII.
RELIGION.



RELIGION.

THERE is but one God, the author, the creator, the governor of the world; almighty, eternal, and incomprehensible.

The sun is not God, tho' his noblest image: he enlighteneth the world with his brightness; his warmth giveth life to the products of the earth: admire him as a creature, the instrument of God, but worship him not.

To the One, who is supreme, most wise, and beneficent, and to him alone, belong worship, adoration, thanksgiving, and praise.

Who hath stretched forth the heavens with his hand; who hath described with his finger the courses of the stars.

Who setteth bounds to the ocean, which it cannot pass; and saith unto the stormy winds, Be ye still.

Who shaketh the earth, and the nations tremble; who darteth his lightnings, and the wicked are dismay'd.

Who calleth forth worlds by the word of his mouth; who smiteth with his arm, and they sink into nothing.

“ O reverence the majesty of the Omnipotent; and tempt not his anger, lest thou be destroy'd.”

The providence of God is over all his works; he ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world; he hath wonderfully varied them in all beings; and each, by his nature, conformeth to his will.

In the depths of his mind he revolveth all knowledge; the secrets of futurity lie open before him.

The thoughts of thy heart are naked to his view; he knoweth thy determinations before they are made.

With respect to his prescience there is nothing contingent; with respect to his providence there is nothing accidental.

Wonderful he is in all his ways; his counsels are inscrutable: the manner of his knowledge transcendeth thy conception.

“ Pay, therefore, to his wisdom, all honour
“ and veneration; and bow down thyself in
“ humble and submissive obedience, to his su-
“ preme direction.”

The Lord is gracious and beneficent; he hath created the world in mercy and love.

His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection.

The creatures of his hand declare his goodness, and all their enjoyments speak his praise: he cloatheth them with beauty, he supporteth them with food, he preserveth them with pleasure, from generation to generation.

If we lift up our eyes to the heavens, his glory shineth forth; if we cast them down upon the earth, it is full of his goodness: the hills and the vallies rejoice and sing; fields, rivers, and woods resound his praise.

But thee, O man, he hath distinguish'd with peculiar favour, and exalted thy station above all creatures.

He hath endow'd thee with reason, to maintain thy dominion; he hath fitted thee with language, to improve by society; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained as the rule of thy life, so kindly he hath suited thy duty to thy nature, that obedience to his precepts is happiness to thyself.

“ O praise his goodness with songs of
“ thanksgiving, and meditate in silence on the
“ wonders of his love: let thy heart overflow
“ with gratitude and acknowledgment; let the
“ language of thy lips speak praise and adora-
“ tion; let the actions of thy life show thy love
“ to his law.”

The Lord is just and righteous; and will judge the earth with equity and truth.

Hath he established his laws in goodness and mercy, and shall he not punish the transgressors thereof?

O think not, bold man! because thy punishment is delay'd, that the arm of the Lord is weaken'd; neither flatter thyself with hopes that he winketh at thy doings.

His eye pierceth the secrets of every heart, and he remembereth them for ever: he respecteth not the persons or the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive, from the sentence of God, a just and everlasting retribution, according to their works.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgments.

“ O fear the Lord, therefore, all the days
“ of thy life, and walk in the paths which
“ he hath opened before thee. Let Pru-
“ dence admonish, let Temperance restrain
“ thee; let Justice guide thy hand, Be-
“ nevolence warm thy heart, and Gratitude
“ to Heaven inspire thee with Devotion.
“ These shall give thee happiness in thy

“ present state, and bring thee to the
“ mansions of eternal felicity in the paradise
“ of God!”

THIS IS THE TRUE

ECONOMY OF HUMAN LIFE.

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maximum of human dignity in the possible
of the world.

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